2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoma

his back, and begins to walk back and forth across the circle singing. Then he and the rest of the men stop and shout, "This is your [the infant's] making," followed by: 852 304

hili about twelve times; and then *lililihilihilihililiholololo changa changai yetyetyethohoho.*[49] [533]

Vomblé said that the cries were in imitation of the cry of Water's Talking, a water-dwelling supernatural monster. Since, however, the water monster has no part in the extremely scanty ideology of this ceremony, I regard this explanation as very dubious.

Following the baby's "making" they play the game of *kavign*, with soft bags[50] made of the inner bark of the embira tree and stuffed with tree hair. The bags are supposed to be thrown back and forth between the parents and the children's *kôklá* and *mbẽ*, but everyone joins in the fun of tossing the bags high in the air across the dance ground and catching them when they are thrown back. Meanwhile the people shout: "Come here! Catch my animal";[51] and *kavi kavi kavi* or *tẽ tẽ tẽ*[52] or *tektektek*.[53] 852 524

When the beer is gone the camp breaks up.

Although the Kaingáng do not say so, it is clear that the ceremonies of *pâyú* and *waichẽdn* have the purpose of giving the child a ceremonial father and mother. The *kôklá* or the *mbẽ* are usually brothers or sisters of the mother. They perform the first formal act after the child is born by putting the umbilical cord, the symbol of its birth, in the water; and at last they "make the child" at the ceremony of baby-blackening. On this occasion they receive presents along with the other affinal relatives of the parents, but they are especially rewarded for their services in the lip-piercing. 852 608 846

[49] Instead of these syllables they might also shout the following: *chui* (about 12 times); *yo* (about 4 times); *chui yoyoyoyo o halalala halalala holo* (about 6 times); *tivi* (about 12 times), followed by *tivivi tivivivivi net* (about 5 times); *ho* (about 4 times); *tivi* (about a dozen times); *tivivi tivivivi ho* (4 times).

[50] These are plaited especially for the occasion and then thrown away.

[51] "Probably the first ones to come up [in the very beginning of things] referred to these as owned animals [*mang*]. The long bags are men and the short ones women. They are called his wives."

[52] Vomblé said that this was the cry of the dot people, who were imitating the small hawk called *tẽtẽ*.

[53] The same informant said that this was the cry of the circle people.

[p. 198 is blank]